

Ananias "saith unto Paul, and now why tarriest thou, arise and be baptized (*baptisa*, dipped) and wash (*apoluta*) away thy sins. Indeed, seeing Saul was already repentant and believed, what yet remained but for him to be baptized, i. e. obey and he would be justified in "calling on the name of the Lord." Acts 22:16. Paul himself testifies: "For as many of you as have been baptized into (*eis*) Christ have put on Christ, (or clothed upon with Christ). Here we put on Christ in Baptism and as He is the Son of God, we too become sons of God, having come unto God like Him, He becomes unto us a brother.

Again Paul testifies, "Know ye that so many of us (including himself) as have been baptized into Christ were (or are) baptized into his death." Here baptism is a figure of death, therefore we are buried with Him through (*dia*) baptism into death and like as Christ was raised up from the dead by the Glory of the Father, even so we should walk in the newness of life." Rom. 6:3, 4. Here we have the death of the sinner and the birth of the new man in Christ to walk in newness of life. "Knowing this that our old man is crucified with Him that the body of sin might be destroyed, that henceforth we should not serve sin for He that is dead (baptized)." Here you observe that Paul is treating the death of the sinful man as prefigured in baptism, is freed, (*dedichaiotia*, justified) from sin. Hence baptism is a means of justification. Rom. 6:6, 7.

Paul would testify further on this matter and says, "Not by works of righteousness which we have done, but according to his mercy, He saved us by the washing (*loutou*, bath) of regeneration (*palingenesias*, restoration to life) and renewing of the Holy spirit which was shed on us abundantly through Jesus Christ our Lord." Titus 3:5.

Here baptism is the bath of regeneration, or restoration, and it would appear that in the bath—baptism of regeneration we are restored to God in the life that was in Christ Jesus, seeing that in it i. e. baptism we put on Christ (Gal. 3:27) and are renewed by the Holy Spirit. You will here observe that the renewing of the Holy Spirit comes in, or, at the time, of the bath or baptism.

Peter also hath some testimony relating to this same means of justification, writing of the Anti-deluvians "which were disobedient, whence the long suffering of God waited in the days of Noah while the Ark was a preparing, wherein few, that is eight souls were saved by water."

"The like figure whereunto (even) baptism doth also now save us. (Not the putting away the filth of the flesh but the answer of a good conscience toward God by (*dia*, through) the resurrection of Jesus Christ.) Here baptism, saves, not in the sense of a cleansing bath, but like as water was a means of separating and saving Noah from his wicked contemporaries; so baptism is a means of our separation and justification from the sins of the world.

But some will say baptism is only the answer of a good conscience. I grant it. God calls us through the Gospel and in our sin and ignorance we know not how to answer. We cry, "What shall we do?" The Gospel answers, "Repent and be baptized." Acts 2:38. Then will you not answer God in His own appointed way? Yes, a good conscience believes God, and "he that believeth and is baptized shall be saved." Mark 16:16.

A few thoughts on Noah. Had the waters not come the Ark would not have floated and his hundred and twenty years of preaching would not have been justified. Noah would not have been saved from the wicked world; but the waters came and Noah was saved, justified. Singular but true that the same element that saved Noah, i. e. water, should be the instrument that destroyed his wicked contemporaries.

My friends if you are of those who think to be Christians without baptism, which is a command from God. (Matt. 28:19. Acts 26:17), is it not very probable that in the great day which awaits you, you will be found among the wicked which disobey God, and the very elements which are given for your salvation shall be the instruments of your destruction. "The word which I have spoken, the same shall judge him in the last days." John 12:48.

And will it not be better to be like Daniel and his three friends who obeyed God and when they were cast into the fiery furnace, and the wicked king looked in he saw "four men walking in the fire and one looked like the Son of God." Dan. 3:25.

Will you not want Jesus to walk with you through the fires that shall consume the wicked in the last days (Mal. 4:11. 2 Peter 3:7,) as surely as did the waters destroy them in the days of Noah.

If so, put on the Lord Jesus (for as many as have been baptized into Him have put Him on. Gal. 3:27) and He will walk with you through the valley and shadow of death.

#### WHO SHALL BE BAPTIZED.

Strange as it may seem people will question about matters which should be very plain, so plain indeed that no one should err in regard thereto.

I believe that much of the apparent misunderstanding of God's Word is caused by the tendency to introduce human means to accomplish the Divine purpose for which the Gospel was given, i. e. to save the lost, and the gospel only can accomplish that end.

Our Savior says "Go ye and teach." The question, what shall we teach? the Gospel answers that "Jesus Christ came to save sinners, those who were lost." Matt. 18:11. And who are lost? Sinners. 1st Tim. 1:15. And who are sinners? "Whosoever transgresseth the law; for sin is the transgression of the law." 1st John 3:4. All unrighteousness is sin." 1st John 5:7. Sin is unbelief. "And when He comes He will reprove (convince) the world of sin, and of righteousness and of judgment of sin, because they believe not on me." John 16:8, 9.

For God so loved the world that he gave his only begotten Son, that whosoever believeth on Him should not perish but have eternal life. John 3:16. Jesus saith "this is the work of God that ye believe on Him whom He has sent." John 6:29. And this is His commandment that ye should believe on (*ev*, in) the name of His son, Jesus Christ. 1st John 3:23.

To teach that Jesus is the Son of God and that all

they who obey not the Gospel are sinners i. e., "What shall the end be of them who obey not the Gospel of God, and if the righteous scarcely be saved where shall the ungodly and sinner appear. 1st Peter 4:17, 18.

And that knowing the things taught, they might believe—have faith—and that believing, they should repent. "And they went out and taught that men should repent." Mark 6:12. And they said, "Believe on the Lord Jesus Christ and thou shalt be saved;" "and they spoke unto the word of the Lord and to all that were in the house and he took the same hour of the night and washed their stripes and was baptized. Acts 16:31, 34. Here it appears that the jailer was baptized because he believed in the Lord Jesus Christ.

"Then Philip opened his mouth and began at the same Scripture, and preached unto Him, Jesus, and as they went on their way they came unto a certain water and the eunuch said, 'see, here is water, what doth hinder me to be baptized;' and Philip said, 'if thou believest with all thy heart thou mayest;' and he, the eunuch answered and said 'I believe that Jesus Christ is the Son of God,' and he commanded the chariot to stand still and they went down into the water, both Philip and the eunuch, and he (Philip) baptized (*baptisen*, dipped) him (i. e. the eunuch)." Here it appears that the eunuch believed, hence was baptized.

From these and many other Scriptures that might be cited we conclude that believers only are subjects for christian baptism.

While some advocate the baptism of infants we fail to find any instance where the apostles, as early christians, baptized any but believers. And as children are incapable of exercising the faculty of belief, we must conclude that infant baptism is a human institution, and as such can serve no good purpose, but only leads seekers after God into error.

Our Savior says "suffer little children to come unto me and forbid them not for of such is the Kingdom of Heaven." Matt. 19:14. And again, "Except ye be converted and become like little children ye shall not enter into the Kingdom of Heaven. Matt. 18:3.

Here it would appear that the innocency of children makes them peculiarly fit subjects for the Kingdom of Heaven. They, not having sinned need no repentance, and not having need of repentance and being incapable of belief, cannot of their own will obey; and baptism being a command is given only to those who are susceptible of understanding the things taught, and can of their own will and choice obey the commandment of God. "He that believeth and is baptized shall be saved." Mark 16:16.

Paul says "where there is no law there is no transgression." Rom. 4:15. And again "by the law is the knowledge of sin." Rom. 3:20. It is evident therefore that an infant having no knowledge of law cannot transgress that law, hence an infant cannot sin.

Peter says, "Repent and be baptized for (*eis*, into) the remission of sin." Acts 2:28. An infant cannot sin, hence cannot (of its will) be baptized for, or into that of which it can know nothing of.

If any trace of infant baptism can be found in the history of the early Christian church, it has escaped my notice, and I have not been careful in my investigation of the subject. If it can be traced to an early origin at all it is that of the practice of the dedication of children to the household gods (images) among the pagans, which custom might have crept into some of the churches, and it would be purely a pagan and idolatrous rite and consequently a sin. Christ came to save us, for He came to save us from all forms of sin, and all pagan and idolatrous forms of worship. "We should worship the Lord God, and Him only shalt thou serve."

We conclude therefore, and we think logically, too, that all who are believers should be baptized. Baptism being a means of justification, the child not having committed any sin, needs no justification from sin.

When shall we be baptized? Answer, when we believe, "why tarriest? Arise and be baptized, washing away thy sins." Acts 22:16. "And he received sight forthwith, and arose and was baptized." Acts 9:18. "Then they that received the word were baptized, and the same day there were added unto them about three thousand souls." Acts 2:41.

Reader, dost thou believe? If so, and hast not already attended to this matter, let me warn you, put not off this means of justification.

#### BAPTISM. ITS MODE.

BY B. C. MOOMAW.

What was the apostolic mode of baptism? Not only those Christians who regard the mode as important, but also those who are indifferent to it are interested in the answer to the above question. No one denies that our Savior appointed water baptism as one of the ordinances of his church. All must admit that he performed this ceremony, or directed it to be performed, in a certain definite manner, as against a variety of modes differing greatly from each other. It must be obvious to every one that his selection of a certain mode was based upon the divine knowledge and wisdom which characterized all his utterances and acts. It cannot be questioned that the command of baptism, as he ordained it, was and is supported by his divine authority. Therefore a specific and particular obedience to this ordinance, as it was given to the church, must be accorded to the will of the Lord, and will certainly have its due reward of grace and peace.

Not only the institution of baptism, but also the manner in which it is to be performed is set forth in the great Commission in Mt. 28:19, as follows: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (or "Into the name") as the Revised Version has it, "into" being the primary meaning of the Greek preposition (*eis*). This is an elliptical sentence, which, when restored to its full grammatical form, supplies the words "Into the name" before Son, and before Holy Ghost.

Dr. Meyer, than whom there is no higher authority in grammatical exegesis, gives the Commission this form

in a note in his commentary on the New Testament, as follows: "Had Jesus used the words 'the names' instead of 'the name,' then however much he may have intended the names of the three distinct persons to be understood, he would still have been liable to be misapprehended, for it might have been supposed that the plural was meant to refer to the various names of each separate person. The singular points to the specific name assigned in the text to each of the three respectively, so that 'into the name' is, of course, to be understood both before the Son, and before the Holy Ghost."

It becomes clear in the light of this unquestioned authority that the Commission is also in the form of a *compound sentence*, embracing three simple sentences, to each of which belongs the participial verb baptizing, and that in the administration of baptism there should be a distinct action at the mention of each name of the Holy Trinity.

That this action is immersion is the invariable testimony of philologists and lexicographers of the Greek language, who teach unanimously that "Immersion," "Submersion," or cognate terms, is the constant signification of the noun or verb.

Every incidental reference to baptism in the New Testament Scriptures corroborates this view: it is a burial: it takes place in pools and rivers: it is a washing of the whole body, Rom. 6:4; Col. 2:12. Heb. 10:22.

An immersion, therefore, into each of the names of the Holy Trinity, once into the name of the Father, once into the name of the Son, and once into the name of the Holy Ghost, is the original and apostolic mode of baptism.

Trine Immersion was the general practice of the whole Christian church, east and west, for the first twelve hundred years of its history. (See Baptism of The Ages, by Dr Cathcart, (Baptist).

Sprinkling or pouring was used in the case of sick persons (Infirmi) only; but it was constantly regarded as an innovation.

Single immersion was first introduced by Eunomius about A. D. 350. It was denounced as an innovation by Theodoret, Bishop of Cyrus, (Haeret Fabul iv c 3). Sozomen, the great church historian, (Eccl. Hist. lib. 6. c. 26). Socrates, another historian of the early church, (Eccl. Hist. page 296). Fiftieth canon of the Apostolic Constitutions, and other celebrated authorities.

The backward action, (immersing backwards) in single immersion, originated with the English Baptists about 400 years ago. See Judson on baptism, page 112).

All those early Christian sects through which Baptists trace their baptismal genealogy, to wit the Montanists, Donatists, and Novations, were strict trine immersionists.

The whole Eastern church, including the Greek church, the Arminians, Nestorians, Maronites, and Abyssinians baptize by trine immersion, and never practised any other mode.

While there is abundant testimony in the literature of the ancient Christian church that all other modes of baptism were human innovations, there is not a single word by any author which denies that trine immersion was instituted by Christ, or which assigns any other origin for it, or which in the slightest degree questions its divine origin. It was by common and unanimous consent regarded as the only valid and authorized form of baptism.

That trine immersion was the sole practice of the apostolic church in baptism, we present the following overwhelming array of authors and authorities in testimony.

Schaff—Herzog Encyclopedia, Vol 1, page 201.

Martin Luther, (Luther's works, Walch, part 10, page 2637).

John Wesley. (Moore's life of Wesley, Vol 1, page 425).

Chambers Cyclopaedia, (art. Baptism In Theology).

The pantologia, (art. Greek church).

William Whiston, (A. M. Primitive Christianity Revived).

Dr J. G. King.

Archbishop Tillotson, (Tillotson's Works, Vol. 3, page 255).

Dr. A. Diomedes Kyriakos, Prof. Church History in the University of Athens, Athens, Greece.

Bishop Beveridge. (Beveridge's works, Vol 8, page 336).

Pelagius, Bishop of Rome, (Ibid, page 80).

Sozomen, Church Historian, (Eccl. Hist. lib. 6. c. 26).

Theodoret, Bishop of Cyrus.

Apostolic canons, (Fiftieth Canon).

Apostolic Constitutions, Book III. 15, Augustine, (De Mysterio Baptismas).

Chrysostom, (Homily 25).

Ambrose.

Basil.

Jerome.

Tertullian, (Contra Praxeam, c. 26).

This unbroken line of overwhelming testimony brings us into the second century, of which Mr. Orchard, the great Baptist historian says, "It does not appear by any approved authors that there was any mutation or variation in baptism from the former, (first) century.

The first century was the apostolic century,